Eternal Security: A Critical Exegetical Examination

Seguridad Eterno: Un Examinashon Exegétiko Krítiko

永恆安全保障：批判性釋經考察

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I. Introduction / Introdukshon / 導論

English: "Eternal Security," also known as "Once Saved, Always Saved" (OSAS), is the theological doctrine asserting that once a person has genuinely accepted Jesus Christ as Savior and has been regenerated by the Holy Spirit, that person cannot, under any circumstance, lose their salvation. This doctrine, most prominently associated with Reformed/Calvinist theology and certain strands of Baptist soteriology, holds that God's sovereign election and the finished work of Christ guarantee the irrevocable preservation of every believer regardless of subsequent faith, conduct, or apostasy. Proponents argue that salvation is entirely monergistic—a work of God alone—and therefore cannot be undone by human agency.

Papiamento: "Seguridad Eterno," konosí tambe komo "Un Biaha Salbá, Semper Salbá," ta e doktrina teológiko ku ta afirmá ku un biaha ku un persona a aseptá genuinamente a Hesu Kristu komo Salvador i a risibí regenerashon di Spiritu Santu, e persona ei no por, bou di ningun sirkumstansia, pèrdè su salbashon. E doktrina aki, mas prominentemente asosiá ku teologia Reformá/Kalvinista i sierto ramifikashonnan di

soteriologia Bautista, ta mantené ku e elekshon soberano di Dios i e obra kompletá di Kristu ta garantisá e preservashon irevokabel di tur kreyente sin importá fe subsekuente, kondukta, òf apostasia. Proponentenan ta argumentá ku salbashon ta enteramente monergístiko—un obra di Dios so—i porei no por wòrdu deshashí pa agensia humano.

「永恆安全保障」(Eternal Security)，亦稱「一次得救，永遠得救」(Once Saved, Always Saved)，乃一神學教義，主張一旦某人真實地接受耶穌基督為救主，並由聖靈重生，該人在任何情況下皆不可能失去救恩。此教義最顯著地與改革宗／加爾文主義神學及某些浸信會救恩論傳統相關聯，認為上帝的主權揀選與基督已成之工保證了每一位信徒不可撤銷的保守，無論其後續的信心、行為或背道與否。支持者主張救恩完全是「神獨作的」(monergistic)——唯獨上帝的工作——因此不可能被人的主動性所廢除。

II. John 5:24 / Juan 5:24 / 約翰福音 5:24

The Koine Greek Text / E Teksto Griego Koiné / 希臘文原文
Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.

(*"Truly, truly, I say to you, the one hearing my word and believing the one who sent me has eternal life, and does not come into judgment, but has passed from death into life."*)

A. How This Verse Is Misunderstood to Support Eternal Security

English: Proponents of Eternal Security cite John 5:24 as one of their strongest proof-texts. Their argument proceeds as follows: (1) Jesus uses the present tense "has" (ἔχει, *echei*) eternal life—meaning the believer presently possesses it as a current reality; (2) the believer "does not come" (οὐκ ἔρχεται) into judgment—a categorical,

absolute negation; and (3) the perfect tense "has passed" (μεταβέβηκεν, *metabebēken*) indicates a completed action with abiding results—the transition from death to life is irrevocably accomplished. They conclude that since the believer *already has* eternal life, *will never face* judgment, and *has permanently crossed over* from death to life, salvation cannot be lost.

Papiamento: Proponentenan di Seguridad Eterno ta sitá Juan 5:24 komo un di nan tekstonan di prueba mas fuerte. Nan argumento ta prosedé asina: (1) Hesus ta usá e tempo presente "tin" (ἔχει, *echei*) bida eterno—nifikando ku e kreyente ta poseyé esaki aktualmente komo un realidat presente; (2) e kreyente "no ta bini" (οὐκ ἔρχεται) den hòichi—un negashon kategóriko i absoluto; i (3) e tempo perfekto "a krusá" (μεταβέβηκεν, *metabebēken*) ta indiká un akshon kompletá ku resultado duradero—e transishon di morto pa bida ta irevokabelmente kumplí. Nan ta konkluyí ku ya ku e kreyente *kaba tin* bida eterno, *nunka lo enfrentá* hòichi, i *a krusá permanentemente* di morto pa bida, salbashon no por wòrdu pèrdí.

永恆安全保障的支持者引用約翰福音5:24為其最有力的經文證據之一。其論證如下進行：（1）耶穌使用現在時態「有」（ἔχει, *echei*）永生——意味信徒目前就擁有它作為當下的實在；（2）信徒「不至於」（οὐκ ἔρχεται）受審判——這是一個範疇性的、絕對的否定；（3）完成時態「已經出」（μεταβέβηκεν, *metabebēken*）表示一個已完成且具持續結果的動作——從死到生的過渡已不可撤銷地達成。他們由此得出結論：既然信徒已經擁有永生、永遠不會面臨審判、且已經永久跨越從死到生，救恩便不可能失去。

B. Exegetical Refutation: Context and Greek Analysis

English: The misunderstanding arises from isolating the verse from its immediate and broader Johannine context, and from misreading the Greek verbal aspects.

First, the present participles. The words ὁ... ἀκούων (ho... akouōn, "the one hearing") and πιστεύων (pisteuōn, "believing") are *present active participles*. In Koine Greek, the

present participle conveys *continuous, ongoing action*—not a one-time event. The grammatical structure is conditional-descriptive: the promises of eternal life, no judgment, and passage from death to life apply *to the one who is presently and continuously hearing and believing*. The verse does not say "the one who believed at one point in the past" (which would require an aorist participle such as πιστεύσας, *pisteusas*). Jesus deliberately chose present participles to indicate that the promises are coextensive with the ongoing activity of faith. If one ceases to hear and believe, the conditional basis for the promise is no longer operative.

Second, the perfect tense μεταβέβηκεν. While the perfect tense indeed indicates completed action with present results, it does not inherently indicate *irreversibility*. The perfect tense in Greek describes a state resulting from a past action—it says nothing about whether that state can subsequently change. Compare John 6:69: πεπιστεύκαμεν (*pepistukamen*, "we have believed")—spoken by the Twelve, one of whom (Judas) would apostatize. The perfect tense there did not guarantee Judas's permanent continuance.

Third, the broader context of John 5. In verses 28-29, Jesus speaks of a future resurrection where those who have *done good* (τὰ ἀγαθὰ ποιήσαντες) rise to life, while those who have *practiced evil* (τὰ φαῦλα πράξαντες) rise to judgment. This introduces a moral-eschatological criterion that is incompatible with unconditional eternal security. Moreover, in John 15:1-6, Jesus Himself warns that branches "in Him" (ἐν ἐμοί) can be cut off and thrown into fire if they do not remain (μένω, *menō*)—the same Johannine theology demanding ongoing abiding.

Papiamento: E malentendido ta surgi di aislá e versíkulo for di su konteksto inmediato i mas amplio den e Evangelio di Juan, i di un lekmento inkòrèkt di e aspektonan verbal Griego.

Promé, e partisipionan presente. E palabranan ὁ... ἀκούων (ho... akouōn, "esun ku ta tende") i πιστεύων (pisteuōn, "ta kere") ta *partisipionan aktivo presente*. Den Griego Koiné, e partisipio presente ta komuniká *akshon kontinuo i en progreso*—no un evento di un solo biaha. E struktura gramatikál ta kondishonal-deskriptivo: e promesanan di bida eterno, ningun hòichi, i pasahe di morto pa bida ta apliká *na esun ku ta aktualmente i kontinuamente tende i kere*. E versíkulo no ta bisa "esun ku a kere un biaha den pasado" (kual lo a rekierí un partisipio aoristo manera πιστεύσας, *pisteusas*). Hesus deliberadamente a skohe partisipionan presente pa indiká ku e promesanan ta ko-extensivo ku e aktibidat kontinuo di fe. Si un hende stop di tende i kere, e base kondishonal pa e promesa no ta operativo mas.

Segundo, e tempo perfekto μεταβέβηκεν. Aunque e tempo perfekto di bèrdat ta indiká akshon kompletá ku resultadonan presente, e no ta inherentemente indiká *ireversibilidat*. E tempo perfekto den Griego ta deskribí un estado ku ta resultá di un akshon pasá—e no ta bisa nada tokante si e estado ei por kambia despues. Kompará Juan 6:69: πεπιστεύκαμεν (*pepistukamen*, "nos a kere")—papiá pa e Dòs, un di kualnan (Hudas) lo a apostatá. E tempo perfekto ei no a garantisá e kontinuashon permanente di Hudas.

Tersero, e konteksto mas amplio di Juan 5. Den versíkulonan 28-29, Hesus ta papia di un resurekshon futuro kaminda esnan ku a *hasi bon* (τὰ ἀγαθὰ ποιήσαντες) ta lanta pa bida, mientras esnan ku a *praktiká maldá* (τὰ φαῦλα πράξαντες) ta lanta pa hòichi. Esaki ta introdusí un kriterio moral-eskatológiko ku ta inkompatibel ku seguridad eterno inkondishonal. Ademas, den Juan 15:1-6, Hesus Mes ta averti ku ramanan "den Mi" (ἐν ἐμοί) por wòrdu kortá i tirá den kandela si nan no keda (μένω, *menō*)—e mesun teologia Huanino ku ta eksigí permanensia kontinuo.

此誤解源於將該節經文從其在約翰福音中的直接及更廣泛語境中孤立出來，以及對希臘文動詞體貌（verbal aspect）的誤讀。

第一，現在分詞。ὁ... ἀκούων（ho... akouōn，「那聽的人」）和 πιστεύων（pisteuōn，「信的」）是現在主動分詞。在通用希臘文中，現在分詞表達的是持續的、進行中的動作——而非一次性事件。其語法結構是條件性描述：永生、不受審判、出死入生的應許適用於正在持續地聽且信的人。這節經文並非說「過去某時信了的人」（那將需要不定過去分詞如 πιστεύσας，*pisteusas*）。耶穌刻意選擇現在分詞，以表明這些應許與信心的持續活動同延共存。若一人停止聽且信，則應許的條件基礎便不再運作。

第二，完成時態 **μεταβέβηκεν**。雖然完成時態確實表示已完成且具有當前結果的動作，但它並不內在地表明不可逆性。希臘文完成時態描述的是由過去動作所產生的狀態——它對該狀態是否可能隨後改變不置一詞。比較約翰福音6:69：πεπιστεύκαμεν（*pepistukamen*，「我們已經信了」）——由十二門徒所說，其中一位（猶大）後來背道。那裡的完成時態並未保證猶大永久的持守。

第三，約翰福音第五章的更廣泛語境。在28-29節中，耶穌論到一個未來的復活，其中行善的（τὰ ἀγαθὰ ποιήσαντες）復活得生，而作惡的（τὰ φαῦλα πράξαντες）復活受審判。這引入了一個道德末世論標準，與無條件的永恆安全保障不相容。此外，在約翰福音15:1-6中，耶穌本身警告說在「祂裡面」（ἐν ἐμοί）的枝子若不住在祂裡面（μένω，*menō*），可以被剪去丟在火裡——這是同一約翰神學要求持續住在其中。

III. 1 Corinthians 15:1-4 / 1 Korintionan 15:1-4 / 哥林多前書 15:1-4

The Koine Greek Text / E Teksto Griego Koiné / 希臘文原文

Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε, (2) δι᾽ οὗ καὶ σῴζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε. (3) παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, (4) καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς.

A. How This Passage Is Misunderstood to Support Eternal Security

English: Eternal Security advocates use 1 Corinthians 15:1-4 to argue that the gospel is simply the declaration of Christ's death, burial, and resurrection—a set of historical facts to be believed. They contend that since salvation is based solely on Christ's accomplished work (not on human effort or perseverance), one need only believe these facts once to be eternally saved. The passage, they argue, defines salvation as resting upon an objective, completed reality external to the believer, and therefore human failure cannot undo what God has accomplished.

Papiamento: Defensornan di Seguridad Eterno ta usá 1 Korintionan 15:1-4 pa argumentá ku e evangelio ta simplemente e deklarashon di e morto, entiero, i resurekshon di Kristu—un set di echonan istóriko pa kere. Nan ta sostené ku ya ku salbashon ta basá solamente riba e obra kumplí di Kristu (no riba esfuerso òf perseveransia humano), un persona mester kere e echonan aki un solo biaha pa ta eternamente salbá. E pasahe, nan ta argumentá, ta definí salbashon komo algo ku ta descansá riba un realidat obhetivo i kompletá eksterno na e kreyente, i porei fayonan humano no por deshasi loke Dios a kumplí.

永恆安全保障的倡導者使用哥林多前書15:1-4來論證福音僅僅是對基督之死、埋葬和復活的宣告——一組需要相信的歷史事實。他們主張既然救恩完全基於基督已完成的工作（非基於人的努力或堅忍），人只需相信這些事實一次便可永遠得救。他們認為此段經文將救恩定義為安息在一個外在於信徒的、客觀的、已完成的實在之上，因此人的失敗不能廢除上帝已成就的。

B. Exegetical Refutation: Context and Greek Analysis

English: This reading of 1 Corinthians 15:1-4 commits a critical error by truncating Paul's conditional clause and ignoring the verbal tenses that dominate the passage.

First, the present passive σῴζεσθε (sōzesthe, "you are being saved"). This is not a simple past tense ("you were saved") nor a perfect ("you have been saved"). Paul uses the *present passive indicative*, which denotes an ongoing process. Salvation, in Paul's grammar here, is something that is *currently happening*—it is progressive and continuous. This directly contradicts the Eternal Security notion that salvation is a one-time, permanently completed transaction.

Second, the conditional clause εἰ κατέχετε (ei katechete, "if you hold fast"). The verb κατέχετε is a *present active indicative* in a first-class conditional construction—Paul assumes the condition is true for the moment but the "if" is real and meaningful. The salvation described by σῴζεσθε is explicitly *conditioned upon* the Corinthians' ongoing holding fast to the word preached. The verb κατέχω (*katechō*) means "to hold firmly, to retain, to keep possession of." Its present tense here demands ongoing, persistent retention.

Third, the warning clause ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε (ektos ei mē eikē episteusate, "unless you believed in vain"). Paul explicitly envisions the genuine possibility that one can believe (ἐπιστεύσατε, aorist—they *did* believe at a definite point) and yet that belief can prove εἰκῇ (*eikē*)—"in vain, without purpose, to no effect." If Eternal Security were true, belief could never be "in vain." Paul's warning presupposes that genuine initial faith can become ineffectual if one does not persevere in holding fast to the gospel.

Fourth, the broader context of 1 Corinthians. Paul warned this same church in 9:27 that he himself disciplines his body "lest after preaching to others I myself should be disqualified (ἀδόκιμος, *adokimos*)." In 10:1-12, Paul uses the example of Israel—who *all* experienced God's saving acts yet *most* fell in the wilderness—as a warning to believers: "let anyone who thinks that he stands take heed lest he fall" (10:12). These contextual warnings are irreconcilable with unconditional eternal security.

Papiamento: E lekmento aki di 1 Korintionan 15:1-4 ta komete un eror krítiko dor di trunkashon di e kláusula kondishonal di Pablo i ignorá e temponan verbal ku ta dominá e pasahe.

Promé, e presente pasivo σῴζεσθε (sōzesthe, "boso ta wòrdu salbá"). Esaki no ta un simple tempo pasado ("boso a wòrdu salbá") ni un perfekto ("boso a keda salbá"). Pablo ta usá e *presente pasivo indikativo*, kual ta denotá un proseso kontinuo. Salbashon, den e gramátika di Pablo aki, ta algo ku *ta pasando aktualmente*—ta progresivo i kontinuo. Esaki direktamente ta kontradesí e noshon di Seguridad Eterno ku salbashon ta un transakshon di un solo biaha, permanentemente kompletá.

Segundo, e kláusula kondishonal εἰ κατέχετε (ei katechete, "si boso ta mantené firme"). E verbo κατέχετε ta un *presente aktivo indikativo* den un konstrukshon kondishonal di promé klas—Pablo ta asumí ku e kondishon ta bèrdat pa e momentu pero e "si" ta real i signifikativo. E salbashon deskribí pa σῴζεσθε ta eksplísitamente *kondishonal riba* e retenshon kontinuo di e Korintionan di e palabra prediká. E verbo κατέχω (*katechō*) ta nifiká "mantené firmemente, retené, mantené poseshon di." Su tempo presente aki ta eksigí retenshon kontinuo i persistente.

Tersero, e kláusula di avèrtensia ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε (ektos ei mē eikē episteusate, "a menos ku boso a kere en vano"). Pablo eksplísitamente ta prevé e posibilidat genuino ku un hende por kere (ἐπιστεύσατε, aoristo—nan *a kere* na un punto definido) i tòg e kreencia ei por resultá εἰκῇ (*eikē*)—"en vano, sin propósito, sin efekto." Si Seguridad Eterno tabata bèrdat, kreencia nunka por ta "en vano." E avèrtensia di Pablo ta presuponé ku fe inisial genuino por bira inefektivo si un hende no perseverá den mantené firme na e evangelio.

Kuarto, e konteksto mas amplio di 1 Korintionan. Pablo a averti e mesun iglesia aki den 9:27 ku e mes ta disipliná su kurpa "pa ku despues di a prediká na otronan mi mes

no wòrdu deskualifiká (ἀδόκιμος, *adokimos*)." Den 10:1-12, Pablo ta usá e ehèmpel di Israel—kende *tur* a eksperensá e aktonan di salbashon di Dios pero tòg *mayoria* a kai den desierto—komo un avèrtensia na kreyentenan: "laga esun ku ta pensa ku e ta pará tuma kuido pa e no kai" (10:12). E avèrtensianan kontekstual aki ta irekonsilabel ku seguridad eterno inkondishonal.

對哥林多前書15:1-4的這種解讀犯了一個關鍵性錯誤，即截斷了保羅的條件子句並忽略了主導此段經文的動詞時態。

第一，現在被動式 **σῴζεσθε**（**sōzesthe**，「你們正在被拯救」）。這不是簡單過去式（「你們曾被拯救」），也不是完成式（「你們已被拯救」）。保羅使用的是現在被動直陳式，表示一個持續進行的過程。在保羅此處的語法中，救恩是正在發生的事——它是漸進的、持續的。這直接與永恆安全保障所主張的救恩是一次性、永久完成的交易相矛盾。

第二，條件子句 **εἰ κατέχετε**（**ei katechete**，「你們若持守」）。動詞 κατέχετε 是第一類條件句中的現在主動直陳式——保羅假設該條件目前為真，但這個「若」是真實且有意義的。σῴζεσθε 所描述的救恩明確地以哥林多人持續持守所傳之道為條件。動詞 κατέχω（*katechō*）意為「堅固地持守、保留、保持擁有」。其現在時態在此要求持續的、堅持不懈的保留。

第三，警告子句 **ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε**（**ektos ei mē eikē episteusate**，「除非你們是徒然相信」）。保羅明確預見了一個真實的可能性：人可以相信（ἐπιστεύσατε，不定過去式——他們確實在某個明確時刻信了），然而那信可以被證明為 εἰκῇ（*eikē*）——「徒然的、無目的的、無效果的」。若永恆安全保障為真，信就永遠不可能是「徒然的」。保羅的警告預設了真正的初始信心若不在持守福音中堅忍到底，便可能變得無效。

第四，哥林多前書的更廣泛語境。保羅在9:27警告這同一教會，他自己攻克己身，「免得我傳福音給別人，自己反倒被棄絕了（ἀδόκιμος, *adokimos*）。」在10:1-12中，保羅以以色列人為例——他們全都經歷了上帝的拯救作為，然而大多數人倒斃在曠野——作為對信徒的警

告:「自己以為站得穩的，須要謹慎，免得跌倒」（10:12）。這些語境中的警告與無條件的永恆安全保障不可調和。

IV. 2 Corinthians 5:17 / 2 Korintionan 5:17 / 哥林多後書 5:17

The Koine Greek Text / E Teksto Griego Koiné / 希臘文原文
ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινά.

(*"So that if anyone is in Christ—a new creation; the old things have passed away; behold, new things have come into being."*)

A. How This Verse Is Misunderstood to Support Eternal Security
English: Eternal Security proponents argue that 2 Corinthians 5:17 describes an ontological transformation so radical and complete that it cannot be reversed. The believer has become a "new creation" (καινὴ κτίσις, *kainē ktisis*)—a fundamentally new being. Just as physical creation cannot be "uncreated," they argue, spiritual new creation cannot be undone. The old has "passed away" (παρῆλθεν, aorist—completed action) and new things "have come" (γέγονεν, perfect—permanent state). They interpret this as describing an irreversible change in the believer's essential nature that guarantees eternal salvation regardless of subsequent behavior.

Papiamento: Proponentenan di Seguridad Eterno ta argumentá ku 2 Korintionan 5:17 ta deskribí un transformashon ontológiko tan radikal i kompleto ku e no por wòrdu revertí. E kreyente a bira un "kreashon nobo" (καινὴ κτίσις, *kainē ktisis*)—un ser fundamentalmente nobo. Meskos ku kreashon físiko no por wòrdu "des-kreá," nan ta argumentá, kreashon nobo espiritual no por wòrdu deshashí. E bieu a "pasá" (παρῆλθεν, aoristo—akshon kompletá) i kosnan nobo "a bini" (γέγονεν, perfekto—estado permanente). Nan ta interpretá esaki komo deskribiendo un kambio

ireversibel den e naturalesa esensial di e kreyente ku ta garantisá salbashon eterno sin importá kondukta subsekuente.

永恆安全保障的支持者論證哥林多後書5:17描述了一個如此激進且完全的存有論轉化（ontological transformation），以致不可能逆轉。信徒已成為「新造的人」（καινὴ κτίσις, *kainē ktisis*）——一個根本上嶄新的存在。正如物質創造不能被「取消創造」，他們論證說，屬靈的新創造也不能被廢除。舊事「已過」（παρῆλθεν，不定過去式——已完成的動作），新事「已成」（γέγονεν，完成式——永久狀態）。他們將此解釋為描述信徒本質性質的不可逆改變，保證了無論後續行為如何皆得永恆救恩。

B. Exegetical Refutation: Context and Greek Analysis
English: This interpretation suffers from several exegetical failures.

First, the conditional participial phrase εἴ τις ἐν Χριστῷ (ei tis en Christō, "if anyone is in Christ"). The crucial phrase is ἐν Χριστῷ—"in Christ." This is not a static, one-time positional designation but a *relational locative* in Pauline theology. Throughout Paul's letters, being "in Christ" describes an ongoing relational reality that one must *remain in*. The conditional εἴ τις ("if anyone") with the present implied copula establishes that the "new creation" status is true *for those who are [presently] in Christ*. The verse itself provides no guarantee that one cannot depart from the "in Christ" relationship. Paul addresses this possibility explicitly in Galatians 5:4: "You have been severed from Christ (κατηργήθητε ἀπὸ Χριστοῦ), you who are seeking to be justified by law; you have fallen from grace (τῆς χάριτος ἐξεπέσατε)."

Second, the contextual flow of 2 Corinthians 5. The immediate context is Paul's discussion of the ministry of reconciliation (vv. 18-20) and culminates in 6:1 where Paul urges: "we also exhort you not to receive the grace of God εἰς κενόν (eis kenon, 'in vain/to no purpose')." If salvation were unconditionally secure, it would be impossible to receive God's grace "in vain." Paul's exhortation only makes sense if the Corinthians

could genuinely fail to appropriate the grace they received. Furthermore, 2 Corinthians 13:5 commands: "Examine yourselves whether you are in the faith (εἰ ἐστὲ ἐν τῇ πίστει); test yourselves (ἑαυτοὺς δοκιμάζετε)." Why would Paul command self-examination regarding whether one is "in the faith" if this were an irrevocable state?

Third, the nature of "new creation" language. The phrase καινὴ κτίσις has its roots in prophetic-eschatological language (Isaiah 43:18-19; 65:17). In these prophetic texts, the "new things" God creates are *covenantal realities* contingent upon covenant faithfulness, not unconditional ontological guarantees. Israel was God's "creation" (Isaiah 43:1) yet was sent into exile for covenant-breaking. The "new creation" language describes the eschatological age inaugurated by Christ—participation in which depends on abiding "in Christ."

Papiamento: E interpretashon aki ta sufri di varios fayonan exegétiko.

Promé, e frase kondishonal-partisipial εἴ τις ἐν Χριστῷ (ei tis en Christō, "si algun hende ta den Kristu"). E frase krusial ta ἐν Χριστῷ—"den Kristu." Esaki no ta un designashon posishonal státiko di un solo biaha sino un *lokativo relashonal* den teologia Paulino. Den tur e kartanan di Pablo, ta "den Kristu" ta deskribí un realidat relashonal kontinuo ku un mester *keda den dje*. E kondishonal εἴ τις ("si algun hende") ku e kópula presente implisí ta establesé ku e estatus di "kreashon nobo" ta bèrdat *pa esnan ku ta [aktualmente] den Kristu*. E versíkulo mes no ta proveé ningun garantia ku un hende no por sali for di e relashon "den Kristu." Pablo ta trata e posibilidat aki eksplísitamente den Gálata 5:4: "Boso a wòrdu separé di Kristu (κατηργήθητε ἀπὸ Χριστοῦ), boso ku ta buska hustifikashon pa lei; boso a kai for di grasia (τῆς χάριτος ἐξεπέσατε)."

Segundo, e fluho kontekstual di 2 Korintionan 5. E konteksto inmediato ta e diskushon di Pablo tokante e ministerio di rekonsiliashon (vv. 18-20) i ta kulminá den 6:1 kaminda Pablo ta urgi: "nos tambe ta eksortá boso pa no risibí e grasia di Dios εἰς

κενόν (eis kenon, 'en vano/sin propósito')." Si salbashon tabata inkondishonalmente sigur, lo tabata imposibel pa risibí e grasia di Dios "en vano." E eksortashon di Pablo solamente tin sentido si e Korintionan por genuinamente fayá den apropriá e grasia ku nan a risibí. Ademas, 2 Korintionan 13:5 ta komandá: "Eksaminá boso mes si boso ta den fe (εἰ ἐστὲ ἐν τῇ πίστει); tèst boso mes (ἑαυτοὺς δοκιμάζετε)." Pakiko Pablo lo komandá outo-eksaminashon tokante si un hende ta "den fe" si esaki tabata un estado irevokabel?

Tersero, e naturalesa di e lenguahe "kreashon nobo." E frase καινὴ κτίσις tin su raísnan den lenguahe profétiko-eskatológiko (Isaías 43:18-19; 65:17). Den e tekstonan profétiko aki, e "kosnan nobo" ku Dios ta krea ta *realidatnan di pakto* kontingenté riba fieldat di pakto, no garantianan ontológiko inkondishonal. Israel tabata e "kreashon" di Dios (Isaías 43:1) pero tòg a wòrdu mandá den eksilio pa violashon di pakto. E lenguahe "kreashon nobo" ta deskribí e era eskatológiko inaugurá pa Kristu—partisipashon den kual ta dependé di keda "den Kristu."

此解釋遭受數項釋經上的失敗。

第一，條件短語 **εἴ τις ἐν Χριστῷ**（**ei tis en Christō**，「若有人在基督裡」）。關鍵短語是 ἐν Χριστῷ——「在基督裡」。這在保羅神學中不是一個靜態的、一次性的位份標記，而是一個關係性方位格（relational locative）。在保羅書信中，「在基督裡」描述的是一個持續的關係性實在，人必須持續留在其中。條件詞 εἴ τις（「若有人」）搭配隱含的現在繫動詞確立了「新造」的身份對那些〔目前〕在基督裡的人而言為真。這節經文本身並未提供任何保證說人不能離開「在基督裡」的關係。保羅在加拉太書5:4明確處理了這種可能性：「你們這要靠律法稱義的，是與基督隔絕了（κατηργήθητε ἀπὸ Χριστοῦ），從恩典中墜落了（τῆς χάριτος ἐξεπέσατε）。」

第二，哥林多後書第五章的語境脈絡。直接語境是保羅討論和好的職事（18-20節），並在6:1達到高潮，保羅在那裡勸勉：「我們也勸你們不可徒然領受上帝的恩典（εἰς κενόν, eis

kenon,『枉然地／無目的地』)。」若救恩是無條件安全的，就不可能「徒然」領受上帝的恩典。保羅的勸勉唯有在哥林多人可能確實未能把握所領受的恩典時才有意義。此外，哥林多後書13:5命令：「你們總要自己省察在信仰裡與否（εἰ ἐστὲ ἐν τῇ πίστει）；自己試驗（ἑαυτοὺς δοκιμάζετε）。」若這是一個不可撤銷的狀態，保羅為何要命令人自我省察是否「在信仰裡」？

第三，「新造」語言的本質。短語 καινὴ κτίσις 根植於先知末世論語言（以賽亞書43:18-19；65:17）。在這些先知文本中，上帝所造的「新事」是盟約的實在，以盟約的忠誠為條件，而非無條件的存有論保證。以色列是上帝的「創造」（以賽亞書43:1），然而因背約而被流放。「新造」語言描述的是由基督所開啟的末世時代——參與其中取決於持續住在「基督裡」。

V. Romans 8:30 / Romanos 8:30 / 羅馬書 8:30

The Koine Greek Text / E Teksto Griego Koiné / 希臘文原文
οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

(*"And those whom he predestined, these he also called; and those whom he called, these he also justified; and those whom he justified, these he also glorified."*)

A. How This Verse Is Misunderstood to Support Eternal Security
English: This verse is perhaps the most celebrated proof-text for Eternal Security, often called the "Golden Chain of Redemption." Proponents argue that the unbroken chain—predestination → calling → justification → glorification—demonstrates that everyone whom God predestines will inevitably and irresistibly be carried through each stage to final glorification. Since all verbs are in the aorist tense (including ἐδόξασεν, *edoxasen*, "glorified"—which refers to a future reality spoken of as already accomplished), they argue that God views the entire process as a completed certainty.

No link in the chain can be broken; no one falls between justification and glorification. Therefore, they conclude, the truly elect cannot lose their salvation.

Papiamento: E versíkulo aki ta kizás e teksto di prueba mas selebrá pa Seguridad Eterno, hopi biaha yamá e "Kadena di Oro di Redenshon." Proponentenan ta argumentá ku e kadena sin ruptura—predestinashon → yamada → hustifikashon → glorifikashon—ta demonstrá ku tur hende ku Dios ta predestiná inevitablemente i iresistiblemente lo wòrdu kargá den tur etapa te na glorifikashon final. Ya ku tur verbonan ta den e tempo aoristo (inkluyendo ἐδόξασεν, *edoxasen*, "a glorifiká"—kual ta referí na un realidat futuro papiá di komo si kaba a kumpli), nan ta argumentá ku Dios ta mira e proseso entero komo un sertesa kompletá. Ningun eslabón den e kadena no por wòrdu kibra; ningun hende ta kai entre hustifikashon i glorifikashon. Porei, nan ta konkluyí, e eskohidonan berdadero no por pèrdè nan salbashon.

這節經文或許是永恆安全保障最著名的經文證據，常被稱為「救贖的金鏈」（Golden Chain of Redemption）。支持者論證這條完整的鏈條——預定 → 呼召 → 稱義 → 得榮——表明凡上帝所預定的人都將不可避免且不可抗拒地被帶過每一階段直至最終的得榮。由於所有動詞都是不定過去時態（包括 ἐδόξασεν, *edoxasen*,「使得榮耀」——指的是一個未來的實在卻如同已經完成般被述說），他們論證上帝將整個過程視為已完成的確定事實。鏈條中沒有任何環節可以被打斷；沒有人會從稱義和得榮之間墜落。因此他們得出結論：真正的選民不可能失去救恩。

B. Exegetical Refutation: Context and Greek Analysis

English: While Romans 8:30 is indeed a powerful statement of God's sovereign purpose, using it to prove unconditional Eternal Security requires ignoring critical aspects of the surrounding context and misunderstanding the function of the aorist tense.

First, the aorist tense does not prove inevitability. The aorist (ἐκάλεσεν, ἐδικαίωσεν, ἐδόξασεν) is the *default narrative tense* in Greek; it describes action without specifying its internal temporal structure. When Paul says ἐδόξασεν ("glorified") in the aorist, he is employing what grammarians call the *proleptic* or *gnomic aorist*—viewing God's purpose as so certain from the divine perspective that it can be stated as if already accomplished. However, this describes God's *intention and purpose*, not an unconditional guarantee that eliminates all human responsibility or possibility of apostasy. God's purpose is certain *for those who fulfill the conditions*—which Paul specifies throughout Romans.

Second, the immediate context: Romans 8:12-14. Just verses earlier, Paul writes: "So then, brothers, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you will die (μέλλετε ἀποθνῄσκειν, *mellete apothnēskein*); but if by the Spirit you put to death the deeds of the body, you will live" (8:13). This is a *real conditional warning* addressed to believers ("brothers"). Paul tells regenerate Christians that *they will die* (spiritually/eschatologically) if they live according to the flesh. This warning, situated in the very same chapter as verse 30, is flatly incompatible with the idea that those in the "golden chain" cannot fall away. If glorification were unconditionally guaranteed to all the justified, Paul's warning in verse 13 would be meaningless.

Third, Romans 8:17—joint heirs εἴπερ (eiper, "if indeed/provided that"). Paul states: "and if children, also heirs—heirs of God and joint heirs with Christ, εἴπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν (eiper sympaschomen hina kai syndoxasthōmen, 'provided that we suffer with him so that we may also be glorified with him')." The glorification of verse 30 is here *explicitly conditioned* upon suffering with Christ. The particle εἴπερ introduces a *real condition*—not a merely hypothetical one.

Co-glorification requires co-suffering; it is not unconditionally guaranteed to all who are justified.

Fourth, the broader argument of Romans. Romans 11:17-22 presents Paul's most explicit warning against presumption of irrevocable election. Speaking to Gentile believers who have been "grafted in" to the olive tree, Paul warns: "Do not be arrogant... you stand by faith. Do not be conceited, but fear. For if God did not spare the natural branches, neither will he spare you. Note then the kindness and the severity of God: severity toward those who fell, but kindness toward you—*provided you continue in his kindness* (ἐὰν ἐπιμένῃς τῇ χρηστότητι, *ean epimenēs tē chrēstotēti*); otherwise you too will be cut off (ἐκκοπήσῃ, *ekkopēsē*)." This conditional ἐάν with the present subjunctive ἐπιμένῃς demands *ongoing continuance* in God's kindness as the condition for not being cut off. Paul explicitly envisions the possibility that those who have been grafted in (= believers incorporated into the people of God) can be *cut off*. This passage, in the same epistle, demolishes the unconditional reading of 8:30.

Papiamento: Aunque Romanos 8:30 di bèrdat ta un deklarashon poderoso di e propósito soberano di Dios, usa'e pa proba Seguridad Eterno inkondishonal ta rekierí ignorá aspektonan krítiko di e konteksto rodiá i malentendé e funshon di e tempo aoristo.

Promé, e tempo aoristo no ta proba inevitabilidat. E aoristo (ἐκάλεσεν, ἐδικαίωσεν, ἐδόξασεν) ta e *tempo narrativo predeterminá* den Griego; e ta deskribí akshon sin spesifiká su struktura temporal interno. Ora Pablo ta bisa ἐδόξασεν ("a glorifiká") den e aoristo, e ta empleando loke gramátikonan ta yama e *aoristo proléptiko* òf *gnómiko*—mirando e propósito di Dios komo tan siertu for di e perspektiva divino ku e por wòrdu deklaré komo si kaba a kumpli. Sinembargo, esaki ta deskribí e *intenshon i propósito* di Dios, no un garantia inkondishonal ku ta eliminá tur responsabilidat

humano òf posibilidat di apostasia. E propósito di Dios ta siertu *pa esnan ku ta kumplí e kondishonnan*—kual Pablo ta spesifiká den henter Romanos.

Segundo, e konteksto inmediato: Romanos 8:12-14. Apenas algun versíkulo mas promé, Pablo ta skibi: "Porei, rumannan, nos ta debe, no na e karni, pa bibi segun e karni. Pasobra si boso bibi segun e karni, boso lo muri (μέλλετε ἀποθνῄσκειν, *mellete apothnēskein*); pero si pa Spiritu boso ta matá e echonan di e kurpa, boso lo bibi" (8:13). Esaki ta un *avèrtensia kondishonal real* dirigí na kreyentenan ("rumannan"). Pablo ta bisa kristiannan renasé ku *nan lo muri* (espiritualmente/eskatológikamente) si nan bibi segun e karni. E avèrtensia aki, situá den e mesun kapítulo ku versíkulo 30, ta totalmente inkompatibel ku e idea ku esnan den e "kadena di oro" no por kai. Si glorifikashon tabata inkondishonalmente garantisá na tur e hustifiká, e avèrtensia di Pablo den versíkulo 13 lo ta sin sentido.

Tersero, Romanos 8:17—herederonan konhunto εἴπερ (eiper, "kon tal ku/a kondishon ku"). Pablo ta deklará: "i si yu, tambe heredero—herederonan di Dios i herederonan konhunto ku Kristu, εἴπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν (eiper sympaschomen hina kai syndoxasthōmen, 'a kondishon ku nos ta sufri huntu ku ne pa ku nos por tambe wòrdu glorifiká huntu ku ne')." E glorifikashon di versíkulo 30 ta aki *eksplísitamente kondishonál* riba sufri huntu ku Kristu. E partíkula εἴπερ ta introdusí un *kondishon real*—no un puramente hipotétiko. Ko-glorifikashon ta rekierí ko-sufri; e no ta inkondishonalmente garantisá na tur esnan ku ta hustifiká.

Kuarto, e argumento mas amplio di Romanos. Romanos 11:17-22 ta presentá e avèrtensia mas eksplísito di Pablo kontra presumshon di elekshon irevokabel. Papiando na kreyentenan Hentil ku a wòrdu "inhertá" den e palu di oliva, Pablo ta averti: "No ta arrogante... bo ta pará pa fe. No ta konseibí, pero temé. Pasobra si Dios no a spar e ramanan natural, tampoko lo e spar bo. Nota anto e bondá i e severidat di Dios: severidat na esnan ku a kai, pero bondá na bo—*a kondishon ku bo kontinuá den su*

bondá (ἐὰν ἐπιμένῃς τῇ χρηστότητι, *ean epimenēs tē chrēstotēti*); sino bo tambe lo wòrdu kortá (ἐκκοπήσῃ, *ekkopēsē*)." E kondishonal ἐάν ku e presente subhuntivo ἐπιμένῃς ta eksigí *kontinuashon en progreso* den bondá di Dios komo e kondishon pa no wòrdu kortá. Pablo eksplísitamente ta prevé e posibilidat ku esnan ku a wòrdu inhertá (= kreyentenan inkorporá den pueblo di Dios) por wòrdu *kortá*. E pasahe aki, den e mesun epístol, ta demolishá e lekmento inkondishonal di 8:30.

雖然羅馬書8:30確實是上帝主權旨意的有力宣告，但用它來證明無條件的永恆安全保障需要忽視周圍語境的關鍵面向，並誤解不定過去時態的功能。

第一，不定過去時態並不證明必然性。不定過去式（ἐκάλεσεν, ἐδικαίωσεν, ἐδόξασεν）是希臘文中的預設敘事時態；它描述動作而不指定其內在時間結構。當保羅用不定過去式說ἐδόξασεν（「使得榮耀」）時，他使用的是文法學者所稱的預期性不定過去式（proleptic aorist）或格言性不定過去式（gnomic aorist）——從神聖視角看上帝的旨意如此確定，以至可以如同已經完成般被陳述。然而，這描述的是上帝的意圖和目的，而非一個消除所有人的責任或背道可能性的無條件保證。上帝的旨意對那些滿足條件的人是確定的——而保羅在整卷羅馬書中都指明了這些條件。

第二，直接語境：羅馬書**8:12-14**。就在前幾節，保羅寫道：「弟兄們，這樣看來，我們並不是欠肉體的債去順從肉體活著。你們若順從肉體活著，必要死（μέλλετε ἀποθνήσκειν, *mellete apothnēskein*）；若靠著聖靈治死身體的惡行，必要活著」（8:13）。這是對信徒（「弟兄們」）所發出的真實的條件性警告。保羅告訴已重生的基督徒，若他們順從肉體活著，他們必要死（屬靈地／末世性地）。這個警告位於與第30節同一章中，與「金鏈」中的人不可能墜落的觀念完全不相容。若得榮耀是對所有被稱義者無條件的保證，保羅在第13節的警告就毫無意義。

第三，羅馬書**8:17——**共同後嗣 **εἴπερ**（**eiper**，「若確實／只要」）。保羅宣告：「既是兒女，便是後嗣——就是上帝的後嗣，和基督同作後嗣。εἴπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν（eiper sympaschomen hina kai syndoxasthōmen，『只要我們和祂一同受

苦，好使我們也和祂一同得榮耀』）。」第30節的得榮耀在這裡被明確地設定條件——以與基督同受苦為前提。小品詞 εἴπερ 引入的是一個真實條件——非僅僅假設性的。同得榮耀要求同受苦；它並非無條件地保證給所有被稱義者。

第四，羅馬書的更廣泛論證。羅馬書11:17-22呈現了保羅對不可撤銷揀選之推定最明確的警告。保羅對已被「接上」橄欖樹的外邦信徒說：「不可自高……你因信才站立。不可自高，反要懼怕。上帝既不愛惜原來的枝子，也必不愛惜你。可見上帝的恩慈和嚴厲：向那跌倒的人是嚴厲的，向你是恩慈的——只要你長久在祂的恩慈裡（ἐὰν ἐπιμένῃς τῇ χρηστότητι, *ean epimenēs tē chrēstotēti*）；不然，你也要被砍下來（ἐκκοπήσῃ, *ekkopēsē*）。」條件詞 ἐάν 搭配現在假設語氣 ἐπιμένῃς 要求在上帝恩慈中的持續不斷的堅持為不被砍下的條件。保羅明確預見了已被接上的人（＝被納入上帝子民中的信徒）可以被砍下的可能性。這段經文在同一封書信中，徹底摧毀了對8:30的無條件解讀。

VI. Conclusion / Konklushon / 結論

English: When subjected to rigorous exegetical analysis—attending carefully to the Koine Greek verbal aspects, participial constructions, conditional clauses, and the broader literary and theological contexts—none of the four passages examined (John 5:24; 1 Corinthians 15:1-4; 2 Corinthians 5:17; Romans 8:30) supports the doctrine of unconditional Eternal Security. In each case, the misunderstanding arises from atomistic proof-texting that abstracts individual verses from their surrounding discourse, and from a failure to recognize the conditional, continuous, and relational grammar that the New Testament authors deliberately employed. The present participles of John 5:24 demand ongoing faith; the present passive and conditional clause of 1 Corinthians 15:2 make salvation contingent upon perseverance; the locative "in Christ" of 2 Corinthians 5:17 requires continued inhabitation; and the "golden chain" of Romans 8:30 operates within a chapter replete with conditional warnings. The witness of the Greek New Testament, when heard in its own voice, testifies not to a static, irrevocable transaction, but to a

dynamic, covenantal relationship that demands faithful perseverance unto the end (Matthew 24:13: ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται—"the one who endures to the end, this one will be saved").

Papiamento: Ora suhetá na análisis exegétiko riguroso—atendiendo kuidadosamente na e aspektonan verbal Griego Koiné, konstrukshonnan partisipial, kláusulanan kondishonal, i e kontekstonan literario i teológiko mas amplio—ningun di e kuater pasahenan eksamená (Juan 5:24; 1 Korintionan 15:1-4; 2 Korintionan 5:17; Romanos 8:30) ta apoyá e doktrina di Seguridad Eterno inkondishonal. Den tur kaso, e malentendido ta surgi di prèktikanan atomístiko di sitá tekstonan ku ta abstrahé versíkulonan individual for di nan diskurso rodiá, i di un falta di rekonosé e gramátika kondishonal, kontinuo, i relashonal ku e outornan di Testamento Nobo deliberadamente a empleá. E partisipionan presente di Juan 5:24 ta eksigí fe kontinuo; e presente pasivo i kláusula kondishonal di 1 Korintionan 15:2 ta hasi salbashon kontingente riba perseveransia; e lokativo "den Kristu" di 2 Korintionan 5:17 ta rekierí habitashon kontinuá; i e "kadena di oro" di Romanos 8:30 ta operá dentro di un kapítulo yená ku avèrtensianan kondishonal. E testimonio di e Testamento Nobo Griego, ora tende den su mes bos, ta testifiká no di un transakshon státiko i irevokabel, sino di un relashon dinámiko i di pakto ku ta eksigí perseveransia fiel te na final (Mateo 24:13: ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται—"esun ku ta perseverá te na final, e ta esun ku lo wòrdu salbá").

當經過嚴謹的釋經分析——仔細關注通用希臘文的動詞體貌、分詞結構、條件子句，以及更廣泛的文學和神學語境——所考察的四段經文（約翰福音5:24；哥林多前書15:1-4；哥林多後書5:17；羅馬書8:30）沒有任何一段支持無條件的永恆安全保障教義。在每一個案例中，誤解皆源於原子式的斷章取義——將個別經文從其周圍論述中抽離——以及未能識別新約作者刻意使用的條件性、持續性和關係性語法。約翰福音5:24的現在分詞要求持續的信心；哥林多前書15:2的現在被動式和條件子句使救恩以堅忍為條件；哥林多後書5:17中方位格

的「在基督裡」要求持續的居住；而羅馬書8:30的「金鏈」運作於一個充滿條件性警告的章節之中。希臘文新約聖經的見證，當以其自身的聲音被聆聽時，所作證的並非一個靜態的、不可撤銷的交易，而是一個動態的、盟約的關係，要求忠信地堅忍到底（馬太福音24:13：ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται——「唯有忍耐到底的，必然得救」）。

Soli Deo Gloria